§2] far from its hole, it naturally falls down. We call that a shooting star; the Negro says: "otɔ̃ɔ̃i, a ke a bɔ̃n (the star goes forth to get a bride)."

It is a cause for some surprise that many, even older people have not yet noticed that the stars apparently move from east to west. When I made such a statement, it was steadfastly contested, and when I offered proof, the phenomenon was new and striking to all.

Constellations or names of stars, it seems, are totally unknown to the Pangwe; if there have been reports about these from the Jaunde, they are borrowed plumage with which the easygoing little Jaunde people have once more adorned themselves. The Pangwe calls comets bɔ̃ɔ̃le from tɔ̃ɔ̃o III, and he sees monitor lizards in them. A quite subordinate group of stars in the vicinity of Orion was pointed out to me several times and designated as tɔ̃ɔ̃o, but I consider this a mistake, since in 1902 a comet disappeared in the vicinity of this area.

Extremely eager students may like to know the Pangwe's idea of the size of the heavenly bodies. Well, I hope their expectations are not too great! -- "Sun and moon," said my Pangwe, whom I /204/ /Fig. 64 appears here in the original text/ asked in the presence of his comrades, "are of the same size, and about -- let us say -- as large as one of the large tin plates sold on the coast." At this answer by the aspiring scholar, there was, however, a general shaking of heads, and in reply to my objection that even people in the distance look as small as ants and that the sky is so infinitely much farther away, the native questioned had to admit that he had underestimated. They finally agreed that the sun is as large as the area in front of my station (about ten meters wide). With that I had to content myself. In the case of the stars they obliged me from the outset, after this experience, by stating that they are as large as the space enclosed by the extended thumbs and index fingers of both hands, but the narrator evidently felt the need to justify his exaggeration to himself, and went on to remark: "They seem smaller, because they are far away!" /205/

As regards the color of the stars, the sun according to my Pangwe is red and hot like fire, the moon and the stars are white

2. Sexual Life between Maturity and Marriage

After reaching maturity, the girl is called ngôn III, and the young man nkûm I; for both there is also the term bend man, plural of ad man = young man or girl at the age of being in love. Thus the name itself shows under what sign the subsequent period of life is lived. Free love in the boldest sense of the word prevails. The girl may give away her favors without inhibition to whom and whenever she desires to do so, and she need only observe the religious rule that prohibits sexual intercourse during the day and the social rule that prohibits intercourse between blood relatives. Otherwise there is no barrier; members of the same age group come together and make thorough use of their freedom. In the initial period after maturity, to be sure, sexual desire is dampened by the moral admonitions of the cults with their proclamation of the sinfulness of sexual intercourse. This sinfulness, combined with physical satiety and psychic revulsion, produces a "moral hangover"; however, such considerations and feelings are soon overcome. As in eating, so in their love life, the Pangwe know no moderation. They empty the cup of joy to the lees. Later on, especially when the Pangwe has acquired several wives, he tends to develop a more business-like attitude towards sexual love, in place of the youthful amours which alternate unsteadily between ungoverned passion and its aftereffects, psychic unease.

In view of this extensive free love, it goes without saying that the virginity of his future wife plays no role in the man's choice. Indeed, the presence of a hymen (a dzeb) is usually scarcely noticed and /254/ to some is totally unknown. Around the age of 15 years it is supposed to be destroyed by boys of the same age.

As for their libidinal drive, the girls are generally not inferior to the boys. However, we may say that for the girls potency alone is as a rule the deciding factor in the choice of a friend. This fact is well expressed in the various dance songs at the bîbele (which, incidentally, were brought to the Fang and Ntum by the sexually loose Jaunde) as, for example, in the following complaint.

means: Balinge, son of Ekore."

551 [113] The custom of the Bane of adding the mother's name to one's own, as reported here, is found also among the Jaunde according to Zenker (Mitteilungen aus den deutschen Schutzgebieten, Vol. 8, p. 50).

Family names in our sense are unknown to the Pangwe. Towards strangers they use the name of the kin group, which is after all to be understood as a "family" in the Pangwe sense; to this, at the same time, is added the name of the mother's familial group. My faithful factotum, Ayong, who has already been presented to the reader in the picture on Plate 3 /Ed., Vol. I/, would, for instance, introduce himself as follows:

[539] mə nə ayõn-bokâ, mə̀ŋə̀ esĭwə̂'ə,
I am Ajong-Boka, child (of the family) Essuong,

mone ngə̂'ə esəŋə̂.
child (of a) girl (of the) Esamp.

551 [467] To learn this complete name by heart is the child's first task. Once the child can recite it without a mistake, the father, proud of the cleverness of his offspring, proceeds to the further task of acquainting the little one with the names of his grandfather and great-grandfather (naturally on the father's side). Let us again take an example.

The child is called Nkongo, his father Essuo, from the Abai family, in other words: ndjigo-esĭ'ə, mə̀ŋə̀ abai, etc., Nkongo of Essuo from the Abai family. -- "But from whom am I, Essuo, descended?" asks the father. "esĭ'ə-nsâma, that is, Essuo from Nsama," is the answer. "And from whom is Nsama descended = nsâma osa?" "nsâma-ngŏ̂." -- The child learns it all very [46] quickly, because as regards its ability to grasp things /186/, the Negro child is far superior to white children. -- The Pangwe, however, does not stop with the grandfather. Each of these black gentlemen has all his ancestors in his head, just like our feudal lords. To be sure, none of them knows more about them than

[13] therefore forced to settle in the most westerly area. (See the unpublished report of Father Sohier.) Others say (according to the report of X. Billiard) that they are only brothers of the Ewondo, who crossed the Sanaga, entered the southern forest as far as the present-day region of Eboluwa, stayed there a few years, and, step by step, took the northwest route, crossing the Lokoundje River. Then they infiltrated among the Basa tribes and settled in their present habitat. What we know for certain is that not until 1910 did they occupy the three villages on the road between Kribi and Edéa, and that their migration was still in full swing when the German occupation forced them to settle in one spot.

[14] [563] The population in the vast territory occupied by the Ewondo is not culturally homogeneous. In many villages and even in the hamlets, the Ewondo live side by side with members of neighboring groups. On our map we have indicated the most important enclaves and mixed settlements /Map 8, facing p. 72/, namely those where the strangers are as numerous as the Ewondo or even more so. /72/ The actual situation is more complex than this, but on a map of this scale it has not been possible to show the minorities. (1)

[14] 1. A remarkable large-scale diagrammatic map of the administrative subdivision of Yaoundé should be mentioned here. It was set up in 1944 by the administrator J. Clément and shows even the smallest intermixtures, with proportional strengths, for every village and hamlet.

[564] [571] The Ewondo live in sizable villages which stretch along the many roads in the area. The villages are well maintained and show evidence of a comfortable standard of living which is largely the result of the prosperity of their cacao trees and their trade.

[13] The Ewondo are robust and muscular, skillful and intelligent. They emigrate readily, and their workers are valued in all enterprises.

[971] The shipment of their products is facilitated by a major branch of the railway which crosses their territory between Yaoundé and Ombé, and transportation on their roads plays an important role in getting the various foodstuffs and the cacao from the great markets in the bush to the railroad.

The settlements of these peoples vary in appearance. The villages and hamlets of the Yenguwe, the Yembama, and the Yelinda are located in relatively open country and they stretch out along numerous trails. The Bulu in the south, situated in a land of parallel valleys through which flow the tributaries of the Nyong and by thick forest, can only build their villages along the valleys. This whole area, especially in the Nyong Basin, is very fertile. The natives have fine fields of food crops and many palm trees. Many prosperous enterprises, lumber yards, and fine groves of cacao trees can also be found. /81/[illegible]

All the products are transported to the railroad at M'Balmayo along a large network of roads and the navigable parts of the Nyong.

The Bulu are intelligent and hard working, and are capable of becoming excellent craftsmen.

Language. We have seen that Father Nekes and G. Tessmann see a very close relationship between the language of the Bulu and that of the Mvele. The Bulu language includes a number of dialects with only slight variants, and falls between the speech of the Ewondo and that of the Gabon Pahouin, which are almost identical.

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Physical Anthropology and Demography

Bulu: average height, men 165.4 cm.; women 157.6 cm.

Indexes	Men	Women
Cephalic	77.8	79.2

Given Pahouin interest in a political system based on election, which pretty well corresponds both with their individualism and with their mistrust of individuals, it may be that such a system has some chance of success if it is allowed to become Pahouinized.

5. Associations

Traditional associations were undoubtedly less developed among the Pahouin than among other African societies with more closely knit or more stable hierarchical structures. The social groups at the core of clans or villages arose and decayed in accordance with migrations and "swarmings-off." They showed a kinship rather than an associational character.

Nevertheless, there existed within kinship as well as outside it associations not based on descent, voluntary and not de facto /discretionary?/. These were often characterized by initiations and had a magical or religious basis, with varying purposes.

The mimsamba, "societies," were temporary, organized for a military operation (ôban, mvôle) or for a trade journey to the coast or to the "trading-point" of the Ogooué. The men who took part often came from different villages or even from different clans bound by an alliance (ôlat). They swore an oath of loyalty and mutual assistance, involving a ritual sacrifice followed by a communion meal; for a war enterprise, there might be a human victim, especially if it were a matter of avenging the death, kum mbim, of a moryâl (brother) and if there were a prisoner of war available to sacrifice. The association was dissolved once its end had been accomplished, but a bond persisted between its members.

Similar temporary associations could be formed for large elephant hunts; they were moreover often confused with the mamba dulu or mamba ayak (traveling society, trade society) afterward organized for the sale of the ivory.

The most important permanent associations were those among the initiates of different rites. But what was most often involved in these was a kind of relationship by way of a rite, which was not the rite's real purpose, or was so only adventitiously. When, for instance, all the inhabitants of a village took part in the ôeye purification rite, a strengthening of the fraternal ties among them certainly ensued, but the prime purpose was purification (1). /63/

of the neck for the ndi, a (secret) design on the sacrum for the ngil, three horizontal marks on the nape for the nsingh, a line of "vaccination marks" on the inner surface of the arms, forearms, and thighs, and along the carotid arteries, for the serpent /associations/, etc.

Men wore their hair braided, or else they shaved the temples and parietal bones, leaving a sort of comb on the top of the skull, suggesting a gorilla's crest. There were special ways of dressing the hair appropriate for the different initiations. The moustache was worn only by the beaya bôô; the beard, a goatee, by a few aged men, often diviners. In our day men usually wear their hair short and merely combed; a central part, in the Lower Nigerian fashion, was very common around 1948 among factory hands, while former recruits went in for a crew cut with a frill beard /barbe en collier/. Many students wear a little goatee, and this style is now growing among the rest of the younger generation. Since up to now wearing a beard was a sign of mourning, a political implication has sometimes been attributed to this fashion—but mourning beards are not trimmed. /88/

Women have many ways of doing their hair. In plaits, checker board, "horns," etc. As a sign of mourning their heads are shaved, and they are not allowed to comb the hair that grows out before the end of mourning. The growth of beard or moustache that often follows menopause is considered a sign of sorcery. Stylish women pluck their armpits, and a few also remove their pubic hair, for reasons perhaps of elegance and hygiene, perhaps of ritual (is there a relationship between the name of the important female rite mevungu and mevul, meaning "female pubic hair?"). Padouk powder, baa, is still used in the way that henna is for both magical and aesthetic reasons, but European make-up, mainly lipstick, has taken its place among young fashionable women.

Bodily cleanliness is much in favor; men and women often bathe several times a day with plenty of soap. But it is common to see them put back on their well-scrubbed bodies perfectly filthy clothes, no doubt because bodily cleanliness is a much older practice than that of wearing clothes made of cloth.

c. Psychological Characteristics

Like the majority of known peoples, the Pahouin have a very flattering opinion of themselves, and the curious thing is that this

● [illegible] opinion is quite widely shared by foreign observers. "Much more intelligent and...more active and harder working than the average Negro... they also have more forethought... they compare with other Negroes as do Aryans with Semites and the red men /Rouges/ ... capable of acquiring a certain amount of intellectual cultivation and of performing all sorts of industries," wrote Largeau in 1900. Believe him, Du Chaillu /had written/: "Proud and fierce warriors... clever and industrious... that will supersede... the degenerate tribes (of the Ogooué)," while Horn, who did not like the French at all, thought the "Mpangwe" of 1875 to be the "Prussians of Africa," which, considering his attitude and the period, was a compliment. Later, Trilles favorably compares their moral standards with those of Europeans; his Protestant colleague Gerbert speaks of their "individualism," their "fierce love of liberty." The portrait admits, it is true, of some reservations: "brusqueness," "brutal frankness," along with "unreliability," "malice," and "greed for gain" for Largeau, "pride," "tendency to hoard," "stubbornness," for Gerbert, "cruelty," "avarice" for Du Chaillu, "superstition" for Horn, while Compiègne thinks they "disappointed Admiral de Langle's hopes (for their ability to become assimilated)." It is a remarkable fact that these "defects" may just as well appear aspects of their "good qualities," just like the strictures on "anarchy" and "rebelliousness" that often turn up in the official reports.

All these evaluations still hold good, clearly subjective and /ill/ nonscientific as they are, just as are those I have been able to make myself and which lead me to say that I have actually met among the Pahouin I associated with a large proportion of intelligent, energetic, high-spirited /fiery/ people, endowed with a sarcastic humor well illustrated in many recent novels and also in the giving of nicknames, especially to government officials, and in the celebrated caricatures of Monrovia among the Bookus.

The only scholarly work on this subject that I know is some research done in the Cameroons by Fourriel, head of the Service de Psychotechnie et d'Orientation professionel /Psychotechnical and Vocational Guidance Service/, which does not seem to have been published. This research was done in 1949-50 at the beginning of the construction of the Edéa dam. The studies revealed, among the Pahouin of the southern Cameroons, more adaptability, concentration, and capacity for integration superior on the whole to those of other

is not yet admitted to the essential functions of full manhood: ritual warfare, and marriage. Formerly, he was not until after the great tribal initiation, ẽ, sẽ is the name of a large red antelope, Cephalophus castaneus, found in great quantity in the forest and in the galleries of the park-savanna. The meat is taboo, éyi, to the uninitiated (bibia) and, a fortiori, to women. It may seem strange that Trilles does not mention it in Le totemisme chez les Fang, although the ẽ seems to be one of the most important tribal totems. It should be observed in this connection that the sẽ rite, widespread among the Cameroons Pahouin, including the Beti, and among those of the Woleu-N'Tem, seems to vanish somewhere between Mitzic and N'Djolé, while some of its features are to be found in the initiation to the bîéri, which is basically merely an adjunct. It would therefore appear to have gone to pieces at the same time as the structure of the meyẽñ, to be revived in the extreme south by the bwiti, reported by Trilles, which is at present moving northward. Nevertheless, I must point out that what Trilles describes under the name of bwas may well be sẽ.

Initiation ceremonies were filmed among the Esos of Sao in 1935; the film is kept at the Musée de l'Homme. Bertaut (no. 110) gives a very full description of the outward forms of the initiation, Stoll (no. 94) an interpretation of its symbolism.

Initiation took place about every three years (every seven mimbu?); Bertaut states that a ceremony might be arranged after some serious happening in a village. It lasted three months (one year, according to Stoll, who counts in the preliminary ceremonies for the initiation *proper* and the period following) and entailed great expense for sacrifices on the part of the parents of initiates and especially the initiation leader, the nkpwé sẽ (*judge of the sẽ*, lit., butcher of the sẽ), a senior chosen from the most wealthy and respected. From this point of view, one may believe that the rite coincided with the desire for levelling of wealth which appears to have been so constant in Pahouin society. The nkpwé sẽ did not himself lead the ceremony; he was the instigator and the person responsible, but the celebrant was a diviner, a mbéb sẽ, "sẽ wise man" or "sẽ measure" or "sẽ pouch," if the tone is changed (vɔb = to take aim, to compute, to divine, to measure).

The main theme of the rite, of which the following description is quite incomplete, was the death of the sẽ, awu sẽ, afterwards eaten

6:Alexandre and Binet--171 G-5 (1946-1954) 1958 FH9 Fang FH9

The men who compose it, older men, rich, practicing old-fashioned polygamy, have had an academic training. We must not be deceived —in this country there is no real gulf between office-holders and chiefs.

Thus municipal councils can allow an élite class to rise to the surface and assume responsibilities.

2. The Pahouin and the Future

Shaped by their history, the Pahouin owe to it their positive qualities and their defects.

From having been conquerors, or more accurately, from having been successful in establishing themselves in new lands, they have retained a certain pride and self-confidence. Without being violently xenophobic, they preserve toward foreigners a friendly but the least bit contemptuous attitude, such is their feeling of superiority.

They had the good fortune to have been exposed very early to Christianity and to schools, at least in the Cameroons. Because they are intelligent—tests given to school pupils in the Cameroons show that the Boulou come out on top, along with the Bamoun—they have provided the administration and trade with a large part of their personnel and, when they emigrate, they do not join the unskilled labor force but provide specialized personnel, often salaried workers. This indicates the power of the Pahouin.

Finally, thanks to cacao, they have acquired a certain amount of wealth and live in some degree of comfort. This indicates their basic role in the economy. It also indicates their influence upon local finance. In the Cameroons as in Gabon, the Pahouin country is a rich area, whose exports and imports supply a significant portion of the economy. /135/ The Pahouin, therefore, play an essential role in the life of these territories, and they are able to obtain superior services for their region. There are already many roads, schools, and dispensaries.

But their traditional lack of organization impedes them in certain occupations. They despise trade and are only moderately successful in it, because their natural anarchy does not dispose them toward taking advantage of partnership or of market organization. The absence of urban centers is even more of an obstacle: the town is a new phenomenon, where immigrants are numerous and have been able to create stable situations for themselves, since there were no precedents.

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

bread-winners and some are strong and muscular, while many more are weak and worn out from ceaseless toil.

The Fang make good carriers, and will do a splendid day's journey even in the wet season with bad forest trails, if not overloaded. A carrier's load should never exceed 25 kilogrammes; and 20 would pay better on a long journey. The first day out with a caravan the men usually drag along slowly, until their loads settle well down in the *Isapi* and fit their backs. The *Isapi* is a very ingenious contrivance for carrying a load in; it is usually made from a forest vine with a plaited head strap. To hurry carriers the first day is a bad mistake; poorly adjusted loads chafe and cause sore backs, and before night the whole caravan is tired out and sulky. It is a wise traveller in Africa as elsewhere who knows how to save his men.

A very noticeable fact among the Fang is the scarcity of old men. I attribute this largely to the ravages of syphilis; the same terrible disease that has done so much towards the degeneration of numerous coast tribes, and which is already playing fearful havoc among the Fang. Indolent, untrustworthy and warlike, they are nevertheless a most companionable people. The slightest piece of drollery or a joke immediately causes laughter. It has been my privilege to visit many foreign lands including China, Japan and Korea, yet never in my life have I met such an absolutely good-natured, fun-loving people as the Fang.

The men are not fond of work. They frequently ask me for something to do to "earn a cloth." If I tell them to cut fence poles or good clean bark in the forest, they decline. A male Fang's idea of work is to sit in the *Abeng* (= palaver house) and make fish lines by rolling pineapple fibre along the upper portion of his thigh, or to manufacture *Abi* (roof thatch). At these occupations he can converse with all comers, hear the news and take his part in talking a palaver. They are a revengeful people and will keep up a palaver over a woman for many years. If they do not succeed in shooting a man during a palaver they do not hesitate to fire at and kill a woman, while captives held as hostages are often treated with great cruelty.

The women regard virtue very lightly. Before marriage a girl can do nearly as she pleases. It is absolutely safe to state that it would be almost impossible to find a maiden in a Fang village over sixteen years of age. Adultery is common, and one of the chief causes of "women palavers." Women rank first in value as goods for trade, next in value are goats, then guns and cloth. The greed for goods has a strong hold on the people. They learn quickly but have very little originality. They have no obscene rites. Their habits are very dirty; they will wash in a small pool of water and, while bathing, fill the gourds or imported jugs with the water in which they are washing and use it for domestic purposes. In many other ways they are absolutely filthy, and descend to the level of brute creation. They are not over-burdened with modesty, both sexes frequently bathe together in a perfectly nude condition. A male Fang passes a large percentage of his time in

8: Bennett D-5 (ca. 1898) 1899 F319 Fang F319

X.—*Food. Cooking.*

Food used by the Fang is precisely similar to that of all other tribes inhabiting the great zone of palms and bananas as described by Humboldt. Added to these ordinary foods of the Fang is their liking for human flesh, indulged in to this day in spite of the law, which is often powerless to reach and punish the offenders. Cassava, *odzh*, plantains, *bikwe*, crushed ground nuts, *nyanga*, corn; *mekule*, a most nutritive tuber, sweet potatoes, yams, palm oil, bananas, snails and various molluscs. *Fish* is wrapped in plantain leaves and boiled, or set on hot ashes and fire piled on top of the bundle of food. All kinds of meat is eaten, from deer down to the smallest bush rat; snakes are considered very good meat. No portion is wasted, every morsel of skin and intestines are eaten. Goats and chickens are raised for food and trade. Corn or other cereals are not used for the purpose of making bread. Milk is not used. Preparations of milk such as butter and cheese are not made. There is a marked preference for meats. When an animal is slaughtered, women bring wooden bowls to collect the blood in. The blood is often cooked mixed with palm oil. A Fang will eat almost any kind of known food and at any time, providing it is not his *Bhi* or taboo, given him during infancy, prohibiting the eating of a certain kind of food, unless partaken of under certain conditions. Except for the *Bhi* men, women and children partake of the same food. The Fang are improvident. When on long journeys they often chew a piece of Kola nut, but more commonly chew pieces of a certain root; it has several different names. Palm oil is extensively used in cooking. Salt (*nkw*) is much enjoyed and sought after in trade. Sugar is only used in the form of sugar cane and eaten uncooked. The chiefs, or rather headmen, have no special form of food. Eating earth is not indulged in. So far as I am aware, all fish, flesh and fowl is cooked before being eaten. Fresh is often extremely high, at times positively bad, before it is eaten, but not one morsel is ever wasted.

Fish, fowl, bush rats, snakes and all kinds of meats are smoked or sun-dried; food prepared thus is carried on journeys in the bush wrapped in leaves and eaten with *nkwe* (cassava) without any further preparation. Permanent ovens for baking are not in use. Meat is roasted on small spits over the log fire or wrapped up in leaves and hot ashes banked around and on top of it. Native vegetables are frequently cooked with meats, plantains are usually boiled separately or roasted close to the fire. Most cooking utensils used by the Fang near the coast are iron or brass pots, imported by white traders; but farther inland the native pots are much more in vogue. These native pots are made of grey clay and sun-dried; they become harder and stronger by use, and vary in size and capacity from a pint to about three gallons.

Cooking vessels are not kept very clean, being simply rinsed out with a little water; but if the vessel is a brass trade pot or kettle, it is usually taken to the river or a near stream, and scoured bright; but I fear the chief reason for doing

8: Bennett D-9 (ca. 1898) 1899 F319 Fang F319

754 *Vinga ne sleng enga bia ne* (Take away the curse you have [sent] put upon me).
578
626 *Vinga ne bikumde* (Take away the curse).
579 *Vinga ne bingo* (Take away the curse).
Bôt bese nkûmde ch Anyambe nfjam e mom mebê mêm (People are cursed of God on account of their sins).

XIV.—*The Njé.* (*A Fang Secret Society.*)

575 To members (*Bowom*) the following things or *bêyi* are forbidden :—
Bêyi :—

1. To go and make or play at witch (make *evur*).
2. A male fowl is not to be eaten (shared) by two men of different clans.
3. Fish called *ngale* must not be partaken of with a woman.
4. Only the initiated are permitted to eat the fish called *ngwa*.
5. Only the initiated may witness the *Ngi* dances. A woman who attempts to witness an *Ngi* dance will sicken and die.
6. Only the initiated must know about the bones used by *Ngi*.
7. A member of the *Ngi* society is not permitted to sleep on his back.
8. Food refuse must not be destroyed by fire.
9. To spit in the fire is against the law of *Ngi* (not permitted).
10. An uninitiated person will die if entwined by an *Ngi*.
11. To kick over rotten wood, logs, or forest stumps, is forbidden.
12. To cut a stick half through in the bush, and then bring it to town and break it, is forbidden. It must be cut through and the two pieces carried.
13. To kick the feet together after getting in bed, for the purpose of removing dust, is forbidden.

The violation of any of these mentioned *bêyi* will bring misfortune and death on the *bowom* (member).

Ngi means gorilla among the Fang; *Nji* means gorilla among the Bulu. The Bulu have the *Nji* secret society, which is reported as being precisely similar to the Fang *Ngi*; it came to the Bulu from the Fang.

XV.—*War.*

726 During a tribal war all adults act as warriors. There is no regular organisation of fighting men. It is a typical guerilla warfare. Parties of young men go forth at night to attack towns; others watch the forest paths to shoot men passing and women going to work in the gardens. The Fang are noted for their love of war; they ●[180] are the most warlike people in all West Africa. When a tribal war is on, a headmen frequently goes out with a raiding party to attack the town; he carries with him the *bieng-akumegong* (protecting medicine of the tribe). The usual mode of attack is as follows: Having decided to attack a town, the party of men (usually ten or